

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 2nd December 1893.

CONTENTS:

I.—FOREIGN POLITICS.

The result of the Cabul Mission ...	1009
The Durand Mission ...	ib.
The result of the Cabul Mission ...	ib.
The result of the Cabul Mission ...	1010

II.—HOME ADMINISTRATION.

(a)—Police—

The police in cholera outbreaks ...	ib.
An act of oppression ...	ib.

(b)—Working of the Courts—

Working of the jury system in the mufassal ...	1011
New Honorary Magistrates in Burdwan ...	ib.
Wickedness in Sub-divisional Officers ...	ib.
Mr. Phillips again ...	1012

(c)—Jails—

Nil.

(d)—Education—

A middle English school in the Burdwan district ...	ib.
---	-----

(e)—Local Self-Government and Municipal Administration—

The Chogdah Municipality in the district of Nadia ...	ib.
Insanitary condition of the villages ...	ib.
Municipal and Government officers in Hooghly canvassing for municipal elections ...	ib.
The dates of the ensuing municipal elections ...	1013
The Dacca municipal elections ...	ib.
The working of the District Boards ...	ib.
The Calcutta Municipal Report ...	1014

(f)—Questions affecting the land—

Nil.

(g)—Railways and communications, including canals and irrigation—

Roads in a village in the Burdwan district ...	ib.
Oppression of native railway passengers ...	ib.

(h)—General—

The Resolution on the Annual Administration Report on the Presidency Division ...	ib.
The report in the <i>Amrita Bazar Patrika</i> ...	1015
The Opium question ...	ib.
The Opium Commission ...	ib.

Page.

The Opium question ...	1017
The Exchange compensation allowance ...	ib.
The Opium question ...	ib.
The Opium Commission ...	ib.

III.—LEGISLATIVE.

Nil.

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

The Viceroy on cow-slaughter ...	ib.
The Moghul religious policy ...	1018
How Indians should make themselves respected by Englishmen ...	ib.
The Anglo-Indian Press and the natives of India ...	ib.
The administration of Lord Lansdowne ...	1019
Race-feeling in the Hindus ...	1020
The Viceroy and the Bengalis in Rangoon ...	ib.
The Bengali's want of self-respect ...	ib.
The middle class in the Presidency Division ...	1022
Mr. Grierson's characterisation of his district ...	ib.
The Viceroy and the Hindus of Rangoon ...	ib.
Cholera in the Nadia district ...	ib.
The Agra speech ...	ib.
The Moghul <i>firman</i> against cow-slaughter ...	1023
The present relation between Englishmen and natives ...	ib.
Sir Antony MacDonnell ...	ib.

URIYA PAPERS.

A man-eater ...	1026
Unsafe condition of the tanks within the Cuttack Commissioner's compound ...	ib.
Distress in some mauzas in Orissa ...	ib.
Abolition of certain outposts in the Balasore district ...	ib.
Uriyas in the Orissa Settlement ...	ib.
The Birupa embankment ...	ib.

ASSAM PAPERS.

Nil.

(1006)

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Māsik "	Calcutta ...	.....
<i>Fortnightly.</i>				
2	" Bankura Darpan "	Bankura ...	360	
3	" Grāmvasī "	Ramkristopur, Howrah	1,000	
4	" Kaliyuga "	Calcutta ...	.....
5	" Kasipur Nivāsī "	Kasipur, Barisāl ...	300	
6	" Navamihir "	Ghatail, Mymensingh	500	
7	" Sadar-o-Mufasssal "	Tahirpur, Rajshahi ...	600	
8	" Ulubaria Darpan "	Ulubaria ...	755	
<i>Tri-monthly.</i>				
9	" Hitakari "	Tangail, Mymensingh	800	
<i>Weekly.</i>				
10	" Bangavāsī "	Calcutta ...	20,000	25th November 1893.
11	" Banganivāsī "	Ditto ...	8,000	24th ditto.
12	" Burdwān Sanjivani "	Burdwan ...	220	21st ditto.
13	" Chāruvārtā "	Sherpur, Mymensingh	300	
14	" Chinsura Vārtāvaha "	Chinsura ...	.....	26th ditto.
15	" Dacca Prakāsh "	Dacca ...	5,000	26th ditto.
16	" Education Gazette "	Hooghly ...	1,050	24th ditto.
17	" Hindu Ranjikā "	Boalia, Rajshahi ...	212	
18	" Hitavādī "	Calcutta ...	3,000	23rd ditto.
19	" Murshidābād Pratinidhi "	Berhampore ...	.....
20	" Pratikār "	Ditto ...	611	24th ditto.
21	" Rangpur Dikprakāsh "	Kakinia, Rangpur ...	170	
22	" Sachitra Bhārat Samvād "	Calcutta ...	.....
23	" Sahachar "	Ditto ...	800-1,000	22nd ditto.
24	" Samaj-o-Sāhitya "	Garibpore, Nadia ...	1,000	
25	" Samaya "	Calcutta ...	3,000	24th ditto.
26	" Sanjivani "	Ditto ...	4,000	25th ditto.
27	" Sansodhini "	Chittagong ...	.....
28	" Sāraswat Patra "	Dacca ...	(300 400)	
29	" Som Prakāsh "	Calcutta ...	800	
30	" Frimanta Sadagar "	Ditto ...	.....
31	" Sudhakar "	Ditto ...	3,600	24th ditto.
<i>Daily.</i>				
32	" Banga Vidyā Prakāshikā "	Calcutta ...	500	24th, 25th and 27th to 30th Nov. 1893.
33	" Bengal Exchange Gazette "	Ditto ...	.....
34	" Dainik-o-Samāchār Chandrikā "	Ditto ...	1,500	27th to 30th November 1893.
35	" Samvād Prabhākar "	Ditto ...	1,435	24th, 25th and 27th to 30th Nov. 1893.
36	" Samvād Purnachandrodaya "	Ditto ...	300	23rd to 25th and 27th to 30th Nov. 1893.
37	" Sulabh Dainik "	Ditto ...	.....	24th, 25th and 27th to 30th Nov. 1893.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
38	" Dacca Gazette "	Dacca ...	500-600	
HINDI.				
<i>Monthly.</i>				
39	" Darjeeling Mission ke Māsik Samāchār Patrika. "	Darjeeling ...	400	
<i>Weekly.</i>				
40	" Aryāvarta "	Dinapore ...	750	
41	" Bihar Bandhu "	Bankipore ...	500	
42	" Bhārat Mitra "	Calcutta ...	1,500	23rd November 1893.
43	" Champaran Chandrika "	Bettiah ...	350	
44	" Desī Vyāpārī "	Calcutta ...	.....
45	" Hindi Bangavāsī "	Ditto ...	5,000	27th ditto.
URDU.				
<i>Weekly.</i>				
46	" Akhbar-i-AI Punch "	Bankipore ...	750	24th ditto.
47	" Anis "	Patna ...	.....
48	" Calcutta Punch "	Calcutta ...	.....
49	" Darussaltanat and Urdu Guide "	Ditto ...	300	20th and 27th November 1893.
50	" General and Gauhariāsi "	Ditto ...	410	
51	" Mehre Monawar "	Muzaffarpur ...	.....	21st November 1893.
52	" Reis-ul-Akhbar-i-Murshidabad "	Murshidabad ...	150	
53	" Setare Hind "	Arrah ...	.....
54	" Shokh "	Monghyr ...	100	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates papers received and examined for the week.
URIYA.				
<i>Monthly.</i>				
55	"Asha"	Cuttack ..	80	
56	"Echo"	Ditto ...	....
57	"Pradip"	Ditto ...	....
58	"Samyabadi"	Ditto ...	....
59	"Taraka and Subhavartá"	Ditto ...	....
60	"Utkalprabhá"	Baripada ...	250	
<i>Weekly.</i>				
61	"Dipaka"	Cuttack ...	....
62	"Samvad Váhika"	Balasore ...	225	12th October and 2nd Nov. 1893.
63	"Uriya and Navasamvád"	Ditto ...	420	11th and 18th November 1893.
64	"Utkal Dípiká"	Cuttack ...	400	14th October and 4th November 1893.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
65	"Paridarshak"	Sylhet ...	480	
66	"Silchar"	Silchar ...	250	
67	"Srihattavási"	Sylhet ...	....

The Director of the Civil Service Commission, Mr. C. V. Whiting, has been informed that the Government of India will not be able to supply the required number of copies of the Civil Service Commission Report for the year 1934-35. It is requested that you may be good enough to inform the Government of India of this fact and suggest a suitable alternative arrangement.

I.—FOREIGN POLITICS.

THE *Sahachar* of the 22nd November says that henceforth the hill tribes will live under British protection, and the Amir will not interfere with Chitral, will get 18 lakhs instead of 12 lakhs as annual subsidy, and will possess the right to import any quantities of arms and ammunition through English territory. These are the results of the Cabul Mission, as at present known. The hill tribes can brook no control, and they give some trouble to the Amir; hence by handing them to the Government of India the Amir will obtain some relief. As to non-interference with Chitral, that will involve Abdur Rahman in no loss. It, however, looks like impossible that he will allow a railway line to be constructed in his country up to Herat. So, if these are all the terms that have been agreed upon between the Government of India and the Amir, then the advantage surely lies with the latter.

The writer is not in the confidence of the Government. Possibly this transfer may bring an accession of strength to the Empire; but it may also lead to quite opposite results. Under the English Government the hillmen will not only become first-class warriors, but will also learn to discuss politics. And then if a war with Russia ever breaks out, they will surely join the Russians as they will not have forgotten their loss of freedom. Party spirit runs high in Afghanistan. Though Abdur Rahman may remain a faithful ally all his life, his successor on the throne of Afghanistan may not take his view of the question. The military counsellors of the Government of India may be very far-seeing, but to the writer, it seems that the policy of giving so much indulgence to Afghanistan cannot be a sound one. Whatever the favour that is shown to these hill tribes, they will never willingly acknowledge the supremacy of England. But this is His Excellency's last throw, and it is to be hoped that he will win.

SAHACHAR,
Nov. 22nd, 1893.

2. The *Hitavadi* of the 23rd November says that from the time Sir Mortimer Durand entered Afghanistan there was cause for alarm and anxiety, but that feeling of uneasiness has now passed away. For a long time evil rumours regarding the Amir Abdur Rahman had been systematically circulated by the Anglo-Indian press. It is therefore a matter of congratulation that by his actions the Amir has been able to give the lie to these insinuations of his vilifiers, and that his reception and treatment of the Mission has been such as could be given only by a hospitable Eastern potentate. Englishmen now and then try to make it out that the Amir is an uneducated and unstatesmanlike ruler, but the Amir has now given unmistakable proof of ability and the possession of statesmanlike qualities. Himself a powerful ruler, he always consults the wishes of his subjects, thereby setting an example to the English Government itself. Any trace of distrust that may have lurked in the minds of Englishmen in connection with the Amir seems to be now removed. And if the frontier difficulties have been now set at rest, every one must admit that the Mission has been eminently successful. But if those difficulties remain as they were, then there can be no denying that the crores of rupees spent on the Mission have gone for nothing. It may also be noted here that the war party in India is so strong that there is no knowing when the sword will be drawn from the scabbard. Indeed, Sir Mortimer and his party had scarcely crossed the frontier on their return journey when, at a banquet in the Northbrook Club, in honour of the coming Viceroy, Lord Rosebery declared that there was no indication of the frontier difficulties being satisfactorily settled, and that on his arrival in India Lord Elgin would find his position anything but pleasant. On the one hand the people are told that the difficulties have been got over, on the other they are told that they have not been.

HITAVADI,
Nov. 23rd, 1893.

3. The *Sanjivani* of the 25th November says that New Chaman will henceforth form a part of the Indian Empire, and that the arrangement spoken of by the *Pioneer* about the delimitation of the frontier may prove advantageous to the English Government. If, after spending crores of rupees on the Mission, at least a settlement of the frontier has been an accomplished fact, it cannot but be regarded as a gain. It is, however, a matter of speculation as to whether the

SANJIVANI,
Nov. 25th, 1893.

English Government will remain content with it for all time to come, and whether the frontier tribes will live peacefully under the British flag.

The writer feels alarmed at the announcement in the *Indian Daily News* that the Amir is to receive a larger pension than heretofore, and says that the Indians are already groaning under taxation, and will now have to pay the exchange compensation allowance to Europeans and Eurasians just sanctioned by Lord Lansdowne. And if a larger stipend has now to be paid to the Amir, Lord Lansdowne will surely leave behind him a monumental reputation. There is no one to look to India's money, and it is therefore being squandered freely and without let or hinderance.

BANGAVASI.
Nov. 25th, 1893.

4. The *Bangavasi* of the 25th November says that, speaking at the farewell dinner given to Lord Elgin in England Lord Rosebery said, among other things, that the Indian frontier question was not yet settled. The writer fails to understand what his Lordship meant by this. Has the Cabul Mission, on which money has been wasted like water, and which has earned Sir Mortimer Durand such a name, failed in its object? And are all the rumours about its success false? Lord Rosebery's words have roused great suspicions in the writer's mind.

Sir Mortimer has returned from Cabul after successfully accomplishing the object of his mission. May he live long! The English papers have given out some hints about the arrangements come to with the Amir in regard to the frontier question. The Amir is said to have made over to the English his sovereignty over many frontier tribes, keeping under his own control only those tribes whose subjection to his government he has considered necessary. Under this arrangement Chitral will come under British sovereignty. But the writer fails to understand what authority the Amir had to place Chitral under British control seeing that Chitral always owned the sovereignty of Cashmere. However that may be, it is necessary that the delimitation of the frontier arrived at should be clearly explained to the public, and it is hoped that the arrangements arrived at will set the frontier question at rest once for all. As a result of the Amir's concessions, his Highness' allowance from the British Government has been increased to eighteen lakhs. He will also have perfect liberty in the matter of importing and otherwise accumulating military stores within his country. Judged by the European standard, the Amir is only an Afghan and an uncivilised ruler, but in this one instance at least he has given proof of a most refined political skill.

II.—HOME ADMINISTRATION.

(a)—Police.

SANJIVANI.
Nov. 25th, 1893.

5. In the *Sanjivani* of the 25th November a correspondent writes from Simla, Bogra, that since Aswin last cholera has been raging in the locality. Every week two or three persons are carried off from every village. The local authorities are doing nothing to check the progress of the epidemic. It is well known that a kind of pill is kept at every police station for administration to poor sufferers, but the medicine is doing no good owing to its not being properly distributed. The chaukidars are required under the law to inform the police every day of any new cases or deaths occurring in the villages. But in many cases they do not give the required information for fear of having to proceed to the station every day and they represent the deaths from cholera as deaths from fever. The police officers too cannot make time to enquire into what is going on, and hence the people suffer.

SANJIVANI.

6. In the same paper a correspondent writes to say that on Sunday, the 5th *Agrahayan* last, he received information at about 11 A.M. that several parties of men headed by armed *havildars* were cutting the *ulu* straw growing on the Noyan chur at Barganipur, police station Tollyganj, despite the remonstrances of the people; and loading with the same a number of horses they had brought with them. The correspondent with two friends went to the spot indicated and found a party of 27 or 28 men, with 26 horses and an armed *havildar*, busily engaged in cutting the straw and placing the same on the backs of the pack horses.

The straw that had already been cut might, he continues, be valued at least at Rs. 40. Further on he found another party of 30 men similarly engaged. At a respectful distance stood several raiyats plaintively requesting the mowers to desist, but to no effect. As owing to the heavy rains of this year their crops have been destroyed in many places, the raiyats had been fondly hoping that they would meet the zamindar's dues by the sale of *ulu*, but that hope too is now gone.

The correspondent further says that on enquiry he learnt that these or similarly equipped parties had also removed the *ulu* last year, that they had severely wounded a *durwan* in the employ of the zamindar, and that the police had not apprehended the culprits on the supposition of their being Government servants. This last reason also deters the people themselves from lodging a complaint this year, though they are being oppressed and maltreated for remonstrating. The correspondent adds that he saw the figure and letters "8B. C." (which probably means 8th Bengal Cavalry) on the shoulder strap of one of the havildars. The police are indifferent, the zamindars silent, and the raiyats dispirited, and hence these oppressions go on unchecked.

The correspondent hopes that the matter will reach the ears of the District Magistrate and that he will put a stop to the oppressions now going on.

(b)—Working of the Courts.

7. The *Pratihar* of the 24th November says that the charge in the first case which came up before the Berhampore Sessions now being held having to be modified, the case has been postponed till the 1st December next, and the assessors, who are not generally residents of the town, will therefore have to stay away from home all this time, or, if they choose to return home, will have to come again to attend Sessions on the appointed date. This is why people in the mufassal fear to be called upon to serve as jurors or assessors.

8. The *Burdwan Sanjivani* of the 21st November says that till recently petty nuisance cases within the limits of a municipality used to be tried by a Bench of the Commissioners, but they have now been deprived of this power, perhaps because many of them are drawn from the lowest classes of society. It is believed that such cases will now be tried by Honorary Magistrates, as ten new Honorary Magistrates are about to be appointed in Burdwan. It is to be hoped, however, that the new men will be educated men of good birth and social position. And as they will have to administer English laws, it would be better to appoint only English-knowing men.

9. The *Sudhakar* of the 24th November says that on the whole the people of this country are certainly happy under the English Government. That Government makes no distinction of high and low, and is always anxious to secure peace and justice to the people. But the wickedness of individual officials—wickedness, which is effectually checked in the metropolis and in district head-quarters, but is rampant in sub-divisions for want of official supervision—often proves a cause of the people's misery. The native newspapers are very loath to expose the wicked doings of the native Magistrates. There was a strong agitation against the oppression committed by Mr. Phillips on Raja Suryya-kanta. But there are many black Phillipses in sub-divisions who can commit oppression securely because their power is unlimited and because there is no one to check them. The Sub-Divisional Officer is all in all within his sub-division, the zamindars and other influential people are at his beck and command, the police is always at his service, and the pleaders and mukhtars are completely under his control. There is also never a want of toad-eaters, eager to ingratiate themselves with the Sub-Divisional Officer by harassing his enemies. He can therefore crush in a moment any newspaper or individual who happens to offend or displease him. Many of these Sub-Divisional Officers are men of a licentious character, and they rob respectable women of their chastity by holding out threats or temptations. Such occurrences are not rare in the mufassal. It is therefore very necessary that officers should be placed in charge of sub-divisions with reference not only to their ability and length of service, but also

PRATIKAR,
Nov. 24th, 1893.

BURDWAN SANJIVANI,
Nov. 21st, 1893.

SUDHAKAR,
Nov. 24th, 1893.

SULABH DAINIK,
Nov. 27th, 1893.

to their character. The whole population of a sub-division often becomes extremely miserable on account of a wicked man being placed in charge of it.

10. Referring to the case in which Mr. Phillips, Magistrate of Monghyr, detained a man in jail for several months without hearing his appeal from the sentence of a subordinate Magistrate, the *Sulabh Dainik* of the 27th November asks whether it is under British rule that the people are living, or is lawlessness prevailing in the country? Mr. Phillips has already been pardoned in too many instances, and it is hoped that Government will deal out to him a proper punishment in this instance.

(d)—Education.

HITAVADI,
Nov. 23rd, 1893.

11. A correspondent writes in the *Hitavadi* of the 23rd November from Palashan, Rayna, Burdwan, to say that there is in the village a middle class English school, the present condition of which is deplorable, owing to the highhandedness and worthlessness of the head-master and the Secretary's ignorance of English. The school being in receipt of Government aid should be supervised by the inspecting officers.

(e)—Local Self-Government and Municipal Administration.

HITAVADI,
Nov. 23rd, 1893.

12. In the *Hitavadi* of the 23rd November a correspondent writes from Chogdah complaining against the local municipality, and reporting that all the roads are simply impassable in the rainy season and dangerous in the winter owing to the presence of wolves and leopards in the jungles. Cattle are being carried off every day. The charitable dispensary, maintained by the municipality, is becoming worse every day. People complain that the medicines are nothing but water.

SULABH DAINIK,
Nov. 25th, 1893.

13. The *Sulabh Dainik* of the 25th November says that while Government is very anxious about the sanitary improvement of towns, and especially of the English quarters thereof, it is utterly indifferent to the wretched condition of the villages, the natural water-courses of which have been obstructed by railway lines, and where the majority of people live upon inferior and insufficient meals and drink impure water, or, at any rate, cook food with it. The result of all this, and especially of the want of drainage, is that the villagers suffer for a considerable portion of the year from malaria and occasionally from cholera epidemics.

But Government is not alone responsible for this insanitary condition of the villages. The people themselves are also greatly to blame for this. The insanitary condition in which they live is in a great measure due to their neglect of the salutary practices enjoined in their religion, to their increasing addiction to sexual indulgence, and to their inordinate hankering after money. The Brahman no longer rises early in the morning, performs his morning devotions, and goes about plucking flowers for worship. Exhausted by his night debauches he now sleeps till a late hour of the morning and neglects his old salutary religious practices. All classes in the country have now abandoned their ancestral occupations, become lovers of luxury, and are overworking themselves in order to secure the resources of luxurious living. The peasant's son has now become a Babu, and he cannot therefore brave the sun and the weather like his hardy father.

It is no wonder that all classes of people in the country should now be suffering from ill-health.

CHINSURA
VARTAVAHA,
Nov. 26th, 1893.

14. The *Chinsura Vartavaha* of the 26th November says that brisk canvassing for the ensuing elections is going on in the Hooghly Municipality. The law, it is true, forbids municipal officers and Government servants to canvass for votes; but the law has been set at naught, and both those classes of officers are as active in canvassing as other people. The writer will disclose their names if they do not stop canvassing.

15. The same paper says that the days appointed for the municipal elections in Bengal, viz., the 27th, 28th and 29th December, will seriously inconvenience those who wish to be present at the Congress. Government has not certainly appointed the days in question with a view of injuring the Congress. It is hoped, therefore, that, considering that the new Commissioners will not come into office till the month of March or April, Government will alter the dates, and appoint the elections to be held in the month of January.

16. Speaking of the late municipal elections, the *Dacca Prakash* of the 26th November says that there was no great contention this year, as most of the better sort of people kept away for fear of a recurrence of what had taken place last year, when there were great oppressions, attacks by Muhammadans on such influential citizens as Babus Chandra Mohan Basak and Pratap Chandra Das in Wards Nos. 3 and 4, and escape of the assailants and their encouragement by the district authorities. Such was the alarm this year that eighty per cent. of the Hindu voters did not present themselves at the polling stations. Consequently no serious disturbances took place, and the elections passed off without any great hitch. Though the number of the Hindu Commissioners elected is equal to that of the Muhammadan Commissioners, there are not many able men among them, because able men have not had the courage to stand forward in the face of the combinations (*dharmaghata*) formed by low class Muhammadans. On the other hand, worse, though perhaps, richer men have got themselves elected by making friends with the leaders of these parties. As a rule the better class Muhammadans do not join in these combinations, and hence their leadership falls on low class or designing men who incite the mob in the name of religion to combine against the Hindus. Consequently, it becomes easy enough to secure the votes of a large number of people by winning over to one's side the leader of that party. In whatever ward such a party or combination has been formed, it has become impossible for a respectable man to stand. Under these untoward circumstances the people of Dacca fear that they will become great losers if the Government does not interfere before it is too late and the mischief is done.

17. The same paper says that though the members of the District Boards are empowered to consider and look into every item of work connected with them, they are not always given opportunities to exercise those powers. They cannot look into or examine the records of the Board without the permission of the Chairman. The result is that the employes of the Board can in many cases deceive the Chairman, who has scarcely any local experience and who has so many other things to attend to. If the members are allowed to examine the records carefully, many discreditable facts will come to light which otherwise would never attract notice. Perhaps hundreds of rupees are spent on works which may well be done for considerably less money without being detected by the Magistrate-Chairman, who, as a foreigner, and as having many other duties to perform, cannot be expected to do as much as the members, who are generally men of the locality. There is a saying in the country that where you find Government's things throw them into the river, which perhaps owes its origin to the fact that in cases in which a private individual would spend only a few thousand rupees, the Government would be charged by its Engineers at least five times that amount. Such misappropriation or extravagance will become impossible if the members of the District Boards are allowed to examine the records. As a rule lakhs of rupees are annually spent under different heads, and the members of the Boards are called upon to decide about the budget in only an hour's time. It is impossible to decide in so short a time and with any the least show of justice so many questions as the members are called upon to decide, and yet this is what they have to do.

The writer was present at a meeting of the Dacca District Board as a member, and as more than one hour was taken up by the question of sanctioning a road, no time could be made for considering the other items of business. "The budget may now be passed" was the question next put to the meeting. No one spoke either for or against the proposal, and the budget was declared unanimously passed. What the other items of business were remained unknown

CHINSURA
VARTAVANA,
Nov. 26th, 1893.

DACCA PRAKASH,
Nov. 26th, 1893.

DACCA PRAKASH.

to the members who did not dare to raise any objection. There was a proposal in the budget for raising the salary of an employé from Rs. 22 to 30, but no reason was assigned for this sudden increment. The writer remarked in Bengali that as more than one-third of the income of the Board went to meet the establishment, the legitimate objects of the District Board were not fulfilled, and it was therefore improper to go on increasing the salaries of the employes. But this Bengali speech was discounted in this country of the Bengalis, and the Magistrate, who does not know Bengali, talked about other things, and the budget was quietly passed.

SULABH DAINIK,
Nov. 28th, 1893.

18. The *Sulabh Dainik* of the 28th November cannot understand what led the Municipal Commissioners of Calcutta to omit in their Annual Administration Report the name of Babu Gauri Kanta Barman as a claimant in suit *re* 54, Clive Street. The writer will also be glad to know the awards which were made by Babu Radhika Prasad Mukherji and Mr. McGregor respectively in regard to the claim for damages made by Babu Damodardas Barman in respect of 55, Clive Street.

(g)—*Railways and communications, including canals and irrigation.*

HITAVADI,
Nov. 23rd, 1893.

19. In the *Hitavadi* of the 23rd November, a correspondent from Palashan, Rayna, Burdwan, complains of the deplorable condition of the roads, of which not even any trace can be found at places. Several applications for repair have been made to the District Board, but to no effect, though the villagers pay the road cessa as usual.

SAMAY,
Nov. 24th, 1893.

20. The *Samay* of the 24th November says that native railway passengers have often without sufficient cause to suffer humiliation and rude treatment at the hands of the European and Eurasian employes on the railways. Indeed, the European and Eurasian station masters, ticket collectors, and guards look upon all natives of whatever rank as so many beasts. Lately a respectable native gentleman with a female companion was rudely treated by the station master at Barrackpore. The facts of this case have been fully reported to the *Indian Daily News* by a European from Purnea who was travelling in the same train.

The European and Eurasian passengers, too, treat their fellow native passengers no better than the European and Eurasian railway employes. It is true that in the third and intermediate class carriages separate compartments are reserved for Europeans and Eurasians. But no such distinction being observed in the case of the higher classes of carriages, the native and European passengers in those classes often fall out against each other. First of all, European and Eurasian passengers in the first and second classes do their best to exclude natives from the compartments they occupy. And, failing to do this, they begin to tease their native fellow passenger as soon as the train begins to move. The native passenger being alone and his opponents numerically strong, he has to submit to their outrages in silence. And where he cannot do this, a fight generally ensues, and the matter has to be settled in the law courts. The native passenger never gets any redress from the station master when the story of the oppression is brought to his notice. For this reason native gentlemen, even when holding second or first class tickets, often prefer travelling in a lower class. A recent issue of the *New India* newspaper contains a case of oppression of a native passenger by European passengers. In this case, however, there was a Muhammadan gentleman in the carriage, who compelled the Europeans to apologise to the oppressed native gentleman. This native gentleman was a Government officer of high rank. The case shows how very inconvenient it is for native gentlemen to travel second or first class. It is hoped the railway authorities will look to the matter.

(h)—*General.*

PRATIKAR,
Nov. 24th, 1893.

21. The *Pratikar* of the 24th November makes the following observations on the Bengal Government's Resolution on the Annual Administration Report of the Presidency Division:—

1. The Lieutenant-Governor is not satisfied with the explanation given by the Magistrate of Murshidabad of his inability to complete the prescribed period

of tour. But the rains this year were so heavy that the Magistrate ought not to be blamed if he has fallen short by only 13 days. The people of Murshidabad have no reason to complain of their Magistrate, who has proved himself very kind to the people.

2. In the Resolution there is no mention of the total failure of the *aus* crop in the Murshidabad district owing to the late excessive rainfall.

3. The Magistrate thinks that it is owing to its silk industry that the poor people of the Murshidabad district are comparatively better off. But, considering how foreign silk is injuring the industry of the district, it is certain that, as time passes on, the Magistrate will have less and less reason to regard the condition of the poor with delight.

4. The writer endorses the opinion expressed by the Magistrate of Murshidabad that the open-handed charity of the rich people of the district has greatly increased the number of beggars, thereby reducing the number of labourers, and adds that it is owing to such charity that menial servants, male and female, cannot be easily obtained.

5. The Magistrate is glad, but the writer feels concerned, that the rise in the prices of paddy and wheat in other parts of the province led to a brisk export trade in those commodities from Murshidabad.

22. The *Sahachar* of the 22nd November says that Ram Kumar Ghosh, a pleader, recently wrote to the *Amrita Bazar Patrika* about a quarrel between some Hindus and butchers, in which two European officers were stated to have taken a prominent part by restraining the Hindus on pain of death, and asking the butchers to slay the kine in their presence, but this report has been found by the Lieutenant-Governor on enquiry to be false. European officers cannot certainly always steer clear of the difficulties which beset them in this connection, but it is too much to believe that they can so far forget themselves as to act against any avowed policy of the Government. Anyhow, it cannot be desirable that such ugly rumours should get afloat, and the impression that the European officials are opposed to Hindus should not certainly be allowed to get abroad.

SAHACHAR,
Nov. 22nd, 1893.

The report in the *Amrita Bazar Patrika*.

23. The *Hitavadi* of the 23rd November has the following:—

HITAVADI,
Nov. 23rd, 1893.

The opium question. It is not easy to guess what the advantage or otherwise of an abolition of the opium traffic will be. It is not possible to turn sinners into saints by the force of law. Virtue is not an external thing; it is an internal feeling. One who feels internally impelled towards intoxication must have recourse to one intoxicant or other. There is a story about Auliah Chand Fakir, the founder of the *Kurtabhaja* sect, that as he was sitting one day on the banks of the Ganges, a drunkard reeled up towards him, and at last fell overpowered on his lap. When he regained his consciousness, the Fakir told him that if he must intoxicate himself, he should have recourse to an intoxication which will never pass off. And from that day the drunkard was cured of his drinking propensities, and took to spiritual intoxication, which never ends. Those reformers who are anxious to convert all Indian opium-eaters into virtuous and pious individuals ought to take note of this story. They ought not to forget that the habit of intoxicating oneself can only pass away if it is replaced by piety or wisdom. If therefore the opium traffic is abolished, those who now take opium will take to smoking ganja or drinking wine. And the question which should be next decided is, which is the better, opium or alcohol, and the harm opium, ganja and alcohol respectively do should be determined by examining competent medical men. Until therefore these issues are settled, it is impossible to say anything authoritatively about the advisability of abolishing the opium trade. In the opinion of many medical men opium is far more innocuous in its effects than either alcohol or ganja. The last two give rise to many incurable diseases, but the former is quite harmless. Then, again, the quantity of wine taken by a man goes on increasing, but it is not so with opium. Moderate drinking is a thing as rare as immoderate opium eating.

24. The *Samay* of the 24th November has the following:—

SAMAY,
Nov. 24th, 1893.

The Opium Commission. Lord Brassey, the President of the Opium Commission, is a distinguished politician of the liberal school. He is a large-minded man and is possessed of great adminis-

trative power. His appointment to the presidentship of the Commission is a guarantee that the Commission's enquiry will be conducted impartially, and that an impartial report will be drawn up. His Lordship has already put the people of India under obligation by signifying his objection to the proposal to meet the whole cost of the Commission from the Indian exchequer. It has been proposed to grant to the members of the Commission a certain allowance besides their travelling expenses. Lord Brassey has refused to accept any money on his own account, and has expressed a hope that the other members of the Commission will follow his example.

A statement made by Lord Brassey is, however, very disappointing. His Lordship is reported to have said that, whatever the report of the Commission may be, Government is not likely at present to alter its opium policy. Well, if Government has already come to a decision on this point, what is the good of wasting money on a Commission at a time of such financial difficulty?

Mr. A. Pease is a teetotaler, and always does his best to induce the masses to give up the use of intoxicants.

Sir J. Lyall and Mr. Fanshawe may both be called official members, and are of course supporters of the Government's opium policy.

Mr. Mowbray is a Conservative member of Parliament, and has not yet publicly expressed any opinion about opium. It is true he voted against Sir Joseph Pease's proposal in Parliament, but he remained neutral when the question was again raised this year in Parliament.

Dr. Roberts is a well-known English medical man. He is a doctor rather of the old style, and seems firmly to believe that alcohol forms a part of man's diet. He has not, however, so far, expressed himself one way or another in regard to intoxicants. And considering that all celebrated medical men in England have expressed opinions on the subject one way or another, Dr. Roberts' appointment to the Commission must be considered particularly happy.

Mr. H. J. Wilson is a Radical, and did great service to India as a member of the Commission appointed to enquire into the operation of the Cantonments Act in India. He is a man of strong resolves, and in matters of morality achieves whatever he sets his heart upon. He has been appointed in Mr. Caine's place, who resigned his seat on the Commission. Those who expressed regret at Mr. Caine's resignation got an assurance from that gentleman that the work of the Commission would be far better done with Mr. Wilson as a member than with himself. Mr. Wilson is an anti-opiumist.

The Maharaja of Darbhanga is a member of the reform party in India, and the country owes him a debt of gratitude for his services in connection with the National Congress, as well as in the Bengal and Supreme Legislative Councils. Considering how largely opium is cultivated within his own zamindari, the Maharaja must possess considerable knowledge of the drug. His appointment to the Commission has therefore been very proper.

Mr. Haridas Viharidas is the dewan of the Junagurh State, and is a very able officer. Indeed, it is to him the Junagurh State owes many of its recent improvements. He is a staunch opponent of the use of intoxicants. It is through Mr. Caine's exertions that he has been appointed to the Commission.

It is clear from this that the members of the Commission are one and all competent men. It may therefore be expected that they will conduct the enquiry and draw up their report in a perfectly liberal and impartial spirit. Most of the members, however, being Europeans, and consequently ignorant of the manners and customs of the people, the Commission should be very careful in its enquiries. The experience the European members will thus gain will be of service to them when they return to England.

The Commission will base their report only on the evidence they will collect. It is therefore absolutely necessary that everybody, and the public associations too, should do their best to produce experienced anti-opiumists as witnesses before the Commission. It should be remembered that the Commission will take no new evidence when they once sit down to write their report. All anti-opiumists should exert themselves to the utmost, for it is certain that Government will do its best to suppress all evidence of the mischief that opium does. The Government has found a supporter in the British Indian Association, which holds, though without sufficient data, that the use of opium

in moderate doses and in advanced years prolongs life. The Commission should carefully enquire into the point.

Opium-smoking is far more mischievous than opium-eating. Opium smokers are complete wrecks, physically as well as mentally. There are very numerous opium-smoking dens in the mufassal, and the Commission will do well to visit some of them personally.

25. The *Sanjivani* of the 25th November has the following :—

The opium question.

Many people are singing the praises of opium lest a new tax should be imposed on them. But will they not call to mind the many cases of suicide by opium poisoning that come to their knowledge and agree to make a little self-sacrifice? Several years ago the opium revenue was eight crores; it has already come down to five crores; and it will become less and less. The opium trade is not destined to flourish for ever. How then will the Government meet its expenses when the opium revenue falls off materially? The export to China is falling, and therefore if all the opium grown in the country were eaten in the country itself, the whole Indian people would soon become extinct. Surely it cannot be that for five crores of rupees the Indian people will consent to die out.

A new tax is impossible in India. If therefore a revenue of five crores is lost to the Government, it will be obliged to reduce the salaries of its high officials, to curtail the expenses of the Military Department, to give up its present military ardour, and to abolish the dangerous India Council. Twenty-four crores are every year remitted from India to England as Home charges, and there will surely be a reduction in the remittance. The public need have therefore no fear on the score of new taxation. They can only gain instead of losing by the abolition of the opium trade. Everybody should therefore speak the truth fearlessly, and free the country from the use of a drug which makes so many thousands of people useless.

SANJIVANI,
Nov. 25th, 1893.

26. The *Bangavasi* of the 25th November says that the granting of exchange compensation to the European officers of Government has proved too heavy a drain on the public exchequer; so much so, that the Lieutenant-Governor of the Panjab has had to order a suspension of all new public works, and all Commissioners and Magistrates have been ordered to keep a sharp eye on every expenditure. But why, instead of doing all this, does not Government transport the whole Indian exchequer, bodily, to England at once?

BANGAVASI,
Nov. 25th, 1893.

27. The *Sulabh Dainik* of the 27th November says that, though not a supporter of any form of intoxication, the writer cannot vote for the abolition of the opium trade before the sale of ganja and spirituous liquor has been stopped. And if the abolition of the opium trade cannot be effected without imposing any fresh burden of taxation upon the people, the writer will never consent to it, for opium does far less harm than either ganja or liquor. It has, however, become necessary for Government to keep a sharp eye on the sale of all sorts of intoxicants. If the abolition of the opium trade does not increase the consumption of spirituous liquors, and Government can make up for its loss of revenue without imposing fresh taxes on the people, then the writer will not object to any arrangement that may be arrived at by Government in regard to opium. But whether the opium trade is abolished altogether or not, certain restrictions upon the sale of the drug have become necessary. The present free sale of opium has led to an enormous increase in the number of suicides committed by swallowing the drug, and it ought not therefore to be permitted. The Commission ought to come to a decision with great judgment and discernment.

SULABH DAINIK,
Nov. 27th, 1893.

28. The *Sulabh Dainik* of the 28th November says that *guli*, which is a preparation of opium, and is smoked, does infinitely more harm than simple opium. Indeed, *guli* smokers are beasts rather than men. The Opium Commission will do the country immense service if they can put a stop to the sale of *guli*.

SULABH DAINIK,
Nov. 28th, 1893.

VI.—MISCELLANEOUS.

29. The *Burdwan Sanjivani* of the 21st November says that no one ought to be sorry if the guilty are punished, but it must be a matter of great regret if the innocent

BURDWAN SANJIVANI,
Nov. 21st, 1893.

The Viceroy on cow-slaughter.

are punished as well. That there is so much sorrow in connection with the cow-slaughter riots is because many innocent people have already suffered and some have even been punished with imprisonment.

The writer will not enter into a discussion of the guilt or innocence of either of the parties; he will only say that if the local officials had been more careful beforehand there could have been no riot, nor would there have been so many riots if the officials had not shown undue favour to the Muhammadans by putting the Hindus to unnecessary trouble. The Viceroy, however, has not found fault with these officials. Failing to get at the true cause, he has thrown the blame on both Hindus and Muhammadans, and has also thrown out significant hints about the *Gorakshani Sabhas*.

The Hindus never demand that cow-slaughter should be put a stop to altogether. They know very well that Muhammadans and Christians will continue to kill cows, if not for sacrifice, at least for food. They worship the bovine race, and they therefore demand that cows should not be slaughtered in their presence. And the Viceroy has in a manner admitted that this demand of theirs is not altogether unjust.

Whatever the words the Viceroy has used, a careful perusal of his speech will leave no doubt about his real mind. In spite of his efforts to hide it, the fact that he entertains small sympathy with the Hindus has come out very clearly.

SAHACHAR,
Nov. 22nd, 1893.

30. The *Sahachar* of the 22nd November says in reference to the document unearthed by the *Amrita Bazar Patrika*, and bearing on the subject of the prohibition of cow-slaughter in 1812 (A.D.) within the territories of the Emperor Shah Alum, that the non-interfering English Government should note that the Moghul Emperors of Delhi took very great interest in the religion of the Hindus, and that that was perhaps the reason why the Maharattas, though in their hey-day, did not break the *musjid* which the bigoted Alamgir built in Benares. It will now be seen that there were able statesmen among the Muhammadans, though the English seem unwilling to admit that. The writer concludes by saying that if the revenue system of Akbar be yet restored, famine will become less frequent in the country.

SAHACHAR.

31. The same paper says that Sir Syed Ahmed is now very sorry to find that even his son is looked down upon by the European officials, and enquires if the Syed was aware of this when he opposed the Congress. It is an admitted principle of morality that if one wishes others to respect him he must have self-respect himself. It is useless to blame the English for nothing. There was a time when English soldiers in Scotland treated Scottish ladies of birth like so many prostitutes, and when the ancestors of the present Duke of Argyll used to treat their countrymen just as Sir Syed Ahmed is treating the Indians. But by their unity the Scotch raised themselves, though numerically so inferior. The Syed is mourning for a few drops of blood, but he may be assured that not a drop has been lost. The discoverer of the inductive philosophy was not Bacon, but Shiva; that blood circulates was told, not by Dr. Harvey, but by the same Hindu god. In the same way the world is indebted for science, and everything else to the Aryans, who are also numerically very strong. If, therefore, they act like the Scotch, it will be impossible for Anglo-Indian officials to treat them with the imperiousness of conquerors.

An Englishman will give everything to him whom he respects. Let the English be therefore made to feel that the Indians are thoroughly trustworthy, and possess a sense of self-respect which they would by no means abandon and there will be trouble no more.

SAHACHAR.

32. The same paper says that lately a European civilian wrote a letter to the *Morning Post* describing the punishment of a mukhtar by Mr. White, a Magistrate. The mukhtar was cross-examining a witness and was repeatedly asked to stop. As he would not, the Magistrate ordered him to stand in a corner of the court-room with his shoes on his head and a *chaprasi* near at hand to throw him down on his back and sit on his chest if either of the shoes slipped down. The mukhtar complained, and there was a departmental enquiry, but it ended in nothing. At the time this matter was under consideration,

The Anglo-Indian Press and the natives of India.

the present Chief Secretary to the North-Western Provinces Government and the present Commissioner of Baraich were present, and they enjoyed the fun. The writer asks whether native Magistrates, Hindu or Muhammadan, would not be far better than such civilians. No native civilian can possibly amuse himself like this English Magistrate by keeping an Indian standing with his shoes on his head.

The correspondent of the *Morning Post* must have imbibed this unEnglish disposition from the writings of the *Pioneer* and papers of that ilk who never lose an opportunity of abusing the natives of the soil. The writer goes on to say that he regrets he does not feel the same respect for the Anglo-Indian press that he formerly had. Natives are often punished most severely; but never does an Anglo-Indian paper raise its voice against such punishments, though light punishments are commented upon. When a European is charged with an offence, the Anglo-Indian papers keep themselves silent till the accused is apprehended, and then efforts are made on all sides to save him. The other day several soldiers ran after two women, but were baulked of their prey by a gate-keeper, whom one of them shot dead. Nothing was said at the time in the *Pioneer* and other Anglo-Indian papers; but when a man named Astor was arrested as the murderer, instantly the Anglo-Indian press took up cudgels in his behalf, whilst Anglo-Indian writers began to suggest every manner of defence, some saying the deceased wanted to stab the prisoner, who shot him in self-defence, others saying that there was a quarrel over some monetary transaction, and others yet holding that the deceased was a procurer and there was therefore a quarrel.

33. The same paper says that ever since his arrival in this country Lord Lansdowne has not done a single act to give the people delight or relief of any kind. To the best of the writer's recollection His Lordship has not exercised his prerogative of mercy in a single case or granted the appeal of a single native official. He came as an *alien* and as an *alien* he is about to go away. He is a Lord—an influential zamindar;—naturally, therefore, it might be supposed that he should have some sympathy with the Rajas and zamindars of India. The petition of the people of the Berars contained 50 items, but not one of them was considered by His Excellency just or reasonable. Many meetings were held, protests entered and petitions sent up in connection with the Bihar Cadastral Survey; the Lords of England too have raised objections in Parliament; but Lord Lansdowne has stuck to his original "No." It could not be expected of Lord Lansdowne that he would be a supporter of the Congress. Lord Dufferin, however he may have thought in his mind, did at least invite the leading men of the country to come to him, and consulted them on important questions. The present Viceroy has not done this. He goes to Simla like a 'purda Bibi,' and, while there, can be approached only by European officials and a few select European gentlemen. Even the Emperor of China can be seen by his subjects once a year, but not so his Excellency. He only speaks a few words when there is a likelihood of his getting an address from a large town like Agra.

The administration of Lord Lansdowne.

His Excellency's Agra speech is good, though it betrayed not the least trace of sympathy. Lord Lytton was one of the worst Viceroys that ever came out to India. Indeed, so strong was public opinion against him that the Duke of Devonshire once said in Parliament that there were in him all the shortcomings which a Viceroy should not have. And yet people believed that if any gross oppression was committed, Lord Lytton would interfere, as he interfered in the Fuller case. The present Viceroy has a pretty large number of European hangers-on or toadies, who crowded the Viceregal lodge to partake of His Lordship's hospitality, and moulded him like a lump of clay. For the country which has paid him so much money he has done nothing that can make his name memorable. There is not in India a single oppressed family that blesses him.

In Canada he was powerless like the bulkhead of a vessel. If he had acted in the same way here, that would have been better appreciated. But as it is, from the Kashmir affair down to the grant of the compensation allowance, there have been many instances in which he has done harm. Every time that people have memorialised him against a Provincial Governor or a local officer, they have

SAHACHAR,
Nov. 22nd, 1893.

not only been disappointed, but have also been subbed. In short, during his five years' administration, Lord Lansdowne has not done a single act calculated to do the country good. He has spent all his time thinking of the frontier which, however, he leaves in a worse plight, if possible. When the people of the country pray for a separation of the judicial and executive functions, they are gravely assured that there is no money. But no such excuse is ever put forth when the question is one of raising the salaries of European or Eurasian officers. The European bankers have been granted compensation in view of the currency legislation; the native bankers have not; and in this connection His Excellency has been censured by even the Anglo-Indian press. The Indian Association enquired why compensation should be allowed to Eurasians or Europeans who have declared themselves to the effect that they have adopted India as their country; but not even the common courtesy of a reply was vouchsafed. A survey of Lord Lansdowne's administration leads to the conclusion that he is very deficient in his knowledge of India, that he has never tried to acquire the necessary knowledge, that he has been guided all through by European officials, and that he has never regarded the people of India as human beings. Since the foundation of the British Empire in India, such a Viceroy never came out, nor, it is prayed, may such a Viceroy be ever sent out from England.

HITAVADI,
Nov. 23rd, 1893.

34. According to the *Hitavadi* of the 23rd November, it is not true that the Hindus, as Europeans generally say, hold Mlechchhas in such contempt that they do

Race-feeling in the Hindus. not mix freely with the latter. He is not a Hindu who feels contempt for any created thing and makes distinctions of country, caste, or religion. Racial, religious and social distinctions there have ever been and ever will be. And the Hindu is able to realise this more fully and clearly than any other person. The Hindu believes his gods to be not only his gods, but the gods of everybody and the gods of the universe. And this is why the Hindu does not try to convert men of other persuasions to his own. It is therefore clear that the Hindu cannot be influenced by ill-feeling or animosity against the followers of other religions. But it is nevertheless possible for him, under peculiar circumstances and in this place or that, to be influenced by uncharitable feelings towards others. It is not improbable that by mixing with Muhammadans and Christians the Hindu may imbibe a little of their characteristic narrowness and uncharitableness. The Hindus do not themselves care to wound the religious feelings or interfere with the religions of others, and they do not also relish the idea of being so treated by others. Muhammadans and Christians have never respected this feeling of the Hindus, but have made every effort to destroy their religious scruples,—the former by force of arms, the latter by stratagem. This treatment has led the Hindus to retaliate, a feeling of animosity being fostered by political strife or rivalry.

If the white Sahebs had not treated the black natives with contempt in public and in private, if they had not insulted the latter so often, and if they had not made a needless boast of their superiority, it may fairly be presumed that this feeling would never have been engendered. Half a century ago Hindus and Christians used to live on terms of greater cordiality than they do now, and yet the former were more observant of their religion and customs. And if this be true, it cannot be just to blame the Hindus for the present breach between them and the Muhammadans. Even now whenever any Englishman comes forward to take the native cordially by the hand, he is at once lionised. This is why the Hindus worshipped Lord Ripon and Mr. Hume when the latter were among them. It is a trait in the Hindu character that they can part with their everything in order to serve or please those who love them.

BANGANIVASI,
Nov. 24th, 1893.

35. Referring to the Viceroy's reply to the prayer of the Bengalis in Rangoon asking for the free grant of a piece of land for the erection of a temple, the *Banganivasi* of the 24th November asks, what better could have been expected from a Viceroy who struck a blow at the very root of the Hindu religion by passing the Consent Act?

BANGANIVASI.

36. The same paper has the following:—

The Bengali's want of self-respect.

Our women incessantly give birth to male children for no other purpose than that the latter may learn letters, wisdom, manners and morals

from Christian missionaries, and they bring forth female children with on other object than that such children may be taught and bred up—in schools in infancy, at home in youth—by zanana missionaries. Our only trouble with our children ends with the pains of parturition with which they are ushered into the world, and we leave all care for their education and bringing up to the missionaries. If, as a result of this excellent arrangement, our children go astray—if they are found to have no faith in their own religion and to behave wickedly, we revile the missionaries without measure, and we revile them with an unblushing countenance for this unfortunate result. And yet we expect to be respected by civilised peoples!

Our women incessantly bring forth children lest, by the disappearance of the Bengali race from the face of the earth, the dominant race should lack men to serve them. There is certainly no other need for the existence of the race. We learn English for the convenience of our masters, and Hindi and Uriya for the convenience of our servants. As for higher Bengali learning, we leave all such things to Messrs. Beames and Grierson, for have not our own pandits demonstrated in the most convincing manner that to teach Bengali in the F. A. and B. A. classes would be to offer an insult to high education? And yet we expect to be respected by civilised peoples.

Our renowned antiquarian, the late Raja Rajendra Lala Mitra, spent the whole of his valuable life in the study of antiquities. And what was the golden fruit of that study? Why, the rescue from oblivion of the old history of the palki-bearing Uriya people? As for the history of his own forefathers, as well as of the entire Aryan race, he went up to heaven leaving that task to Messrs. Wheeler, Hunter and Marshman. Is it any wonder that, in these circumstances, English historians should write that seventeen horsemen conquered the whole of Bengal, and that only three centuries before the commencement of Muhammadan rule there was no such people on earth as the Bengalis? And this is the precious history to learn which we send our children to school and which we make them commit to memory lest truths so invaluable should be lost in oblivion! Any other people than the Bengalis would have kicked out such histories. But what have we Bengalis done? We had better say nothing about that. And yet we expect to be respected by civilised peoples!

Ask any Bengali—"Well Babu, wherein are you superior to the European nations?"—and the Babu will straightway lift his head high, incline his neck till it looks like an arch and answer in a loud voice and with flashing eyes:—"Why, the half-civilised Europeans acknowledge with bent heads the superiority of our philosophy and religion." Ask the Babu for proof, and he will point to the German Max Muller, to the Russian Blavatsky and to the American Olcott. But what will become of your proof if these scholars change their views, as they sometimes do? The Babu has nothing for a reply. And yet we expect to be respected by civilised peoples!

The Bengali educates himself only to secure clerkships. He learns mathematics in order to calculate. But the proverb 'fortune dwells in trade' is honoured by him only in essays, speeches and newspaper articles and never in practice. The Bengali will not risk 50 rupees even if he can make 500 rupees by the outlay. But he will be beside himself with joy if he can earn 50 rupees a month by working hard from 10 A.M. to 5 P.M. under an English merchant and on a deposit of 5,000 rupees. Who shall say after this that the Bengali is not a very clever man? And this is the nation that expects to be respected by commercial peoples!

A Swiss named Father Damien devoted his life to the service of foreign lepers. The Prince of Wales erected a memorial to him with English money. But there are many god-like and self-sacrificing Bengalis who are an honour to their race, and who, in order to devote their precious lives to the service of their countrymen, have left home and family and sacrificed all wordly comforts and have departed this life, some in foreign lands, some in charitable dispensaries, and some in civil jails. But the Bengalis who have adorned the whole Calcutta maidan with statues of foreign statesmen and worthies have consigned the memory of these Bengali patriots to oblivion. And this ungrateful race expects to be respected by civilised peoples!

Touched by the cruel kidnapping of coolies, the educated, sympathetic and philanthropic Bengali deluges the country with tears, with long articles in newspapers, and even pesters members of Parliament with petitions. But he himself sells his children publicly in the matrimonial market in broad daylight and with an unblushing countenance. And yet this race of butchers expect to be respected by civilised peoples!

Lord! Lord! those who have never learnt to respect anybody save those who wear English badges of respectability, those who value anti-Bengali newspapers conducted by foreigners more than newspapers conducted by their own countrymen—those who honour Raja Bahadurs (men without education who hate their own country and are partial to foreigners) more than educated, patriotic and self-sacrificing Bengalis, expect to be respected by the most civilised people on earth! Surely, we must not expect to be respected by any civilised people so long as we do not learn self-respect ourselves.

BANGAVASI,
Nov. 25th, 1893.

37. The *Bangavasi* of the 25th November says that in his Annual Administration Report the Commissioner of the Presidency Division has been obliged to admit that the condition of the middle class people in the Division is growing worse every year. But, considering that the Presidency Division is the best educated and most enlightened in Bengal, how will the authorities account for this state of things?

The middle class in the Presidency Division.

BANGAVASI.

38. The same paper says that three men and one woman were the other day convicted at the Howrah Criminal Court for dacoity at Sibpur, and asks, did not Mr. Grierson boast in his Annual Report that the very name of theft was forgotten in his district? And if Mr. Grierson is so confident about the security of the lives and property of his subjects, where is the need for keeping up the police and the courts in the district?

Mr. Grierson's characterisation of his district.

BANGAVASI.

39. The same paper says that the Bengalis and other Hindu residents of Rangoon requested Lord Lansdowne to make rent-free the piece of land on which the Hindu temple stands as a similar concession has been made to other religionists in Rangoon. The Viceroy, however, did not grant their prayer. Government often accuses others of sowing the seeds of disloyalty in this country forgetting that it is itself which is giving a shock to the people's old idea of what royalty should mean.

The Viceroy and the Hindus of Rangoon.

BANGAVASI.

40. The same paper says that cholera of a virulent type has been raging since October last in Naopara and thirty neighbouring villages in the Kushtia sub-division of the Nadia district. But no medical advice is available, except what can be obtained of an amateur homœopath, who is distributing medicines gratis. Unless Government speedily sends medical aid, the villages will be absolutely ruined.

Cholera in the Nadia district.

CHINSURA
VARTAVAHA,
Nov. 26th, 1893.

41. The *Chinsura Vartavaha* of the 26th November is glad that at least at the time of leaving this country Lord Lansdowne has, by his words, been able to re-assure the minds of the Indian people. Indeed, his Lordship's Agra speech has been most opportune and just. It is a matter for congratulation to the Hindus that His Excellency has at last understood that it requires two to make a quarrel. The writer has all along been saying this, and the Viceroy has at length supported the writer's view.

The Agra speech.

As for the *Gorakshani Sabhas*, Government cannot exercise too much care in accepting as true the accusations which are brought against them by beef-eaters, who heartily dislike the *Sabhas*, and will always be ready to discredit them in the eyes of the public.

The Viceroy seems to be labouring under a mistake in regard to the accusations brought by the people against the Government in connection with the cow-slaughter quarrels. The people never intended to accuse the Government of India or its higher officials. But the conduct of the lower officials left the people no alternative but to accuse them of exciting the quarrels. It is beyond question that the lower officials do not always act justly and impartially towards the people. And the treatment received by Raja Suryyakanta at the hands of Mr. Phillips is an illustration in point.

42. The *Darussaltanat and Urdu Guide* of the 27th November says that the The Moghul *firman* against *firman* against cow-slaughter, which is said to have been issued by the Emperor Shah Alum, and which is just now being made so much of by the Hindu newspapers, does not after all appear to be a genuine document. It is not in the form and style of other *firman*s issued by the same Emperor, nor do the officials whose signatures it purports to bear appear to have lived during Shah Alum's reign.

DARUSSALTANAT AND
URDU GUIDE,
Nov. 27th, 1893.

43. The *Dainik-o-Samachar Chandrika* of the 27th November says that The present relation between the English do not now feel the same affection and Englishmen and natives. regard for their native subordinates which they used to do before. Not that they have banished these feelings entirely from their minds, but they now feel very much less affection. English-knowing natives too do not look to European officers for patronage so much as their fathers and grand-fathers did. This breach between the ruler and the ruled—between the master and the servant—is evidently due to the clamours of the destitute and the incitement of the well-to-do English-knowing sections of the community. What its consequences will be need not now be speculated upon, but it is clear that this breach is responsible for many awkward occurrences. So deep is this feeling of estrangement gradually becoming that its existence becomes visible wherever Europeans and natives meet. The English are no longer the *ma bap* of the people: they are now simply rulers. The present system of Government and the treatment of natives by the English proclaim this change. There was a time when Europeans used to help their native friends and subordinates in danger and distress with kind advice and money, but those days are gone. There is now no intercourse between natives and Europeans beyond what business requires. Of course there are still some, a very small number of Englishmen, who are as kind and generous as their predecessors, but there can be no doubt that the majority of Englishmen in these days are anti-native. During the late *bugr-eeed* riots many Europeans said many things, nearly all of which, to be sure, came of ill-feeling. As a result of this breach, some Englishmen try to harass natives, for it is a trait in the English character to put down with a strong hand anything that is considered wrong or improper. Now, Englishmen have come to regard educated natives as insolent and haughty, and they are therefore trying to crush the latter. They do not, however, seem to realise that along with the guilty they are punishing the innocent, and that for this reason uneducated but submissive people are suffering along with the haughty and the insolent. This want of good feeling between natives and Europeans may lead to disastrous results. But with whomsoever the fault may lie, there can be no doubt that the natives suffer most in consequence of this breach, for they are the conquered and their opponents are the conquerors. Not that the English are suffering no harm—for it looks as if English might has become a shade less overawing, as if the time for absolutism in Government is gone. The English themselves taught their language to the natives, and now they are angry because the latter have at all learnt it. This looks inconsistent; but the English apparently want natives to learn only as much English as their rulers wish them to. But this cannot be; as the educated natives, though they do not at once become thoroughly anglicised, forget themselves and their position so far and become so intoxicated with their semi-English ideas, that they act like so many apes in human shape.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 27th, 1893.

Those who first sowed the poisonous seed, namely the English, will remain practically unhurt and the effects of the poison will have to be felt by those to whom it has been administered and that from generation to generation.

44. The *Sulabh Dainik* of the 30th November has the following:—

Sir Antony MacDonnell. Sir Charles Elliott was our Governor only a little while ago. In his desire to be rigorous and severe he forgot a Governor's duty of protecting his people and he wanted only to repress them. It was a cardinal principle of his administration that every accused person must be punished and 75 per cent. of convictions became the rule in the criminal courts during his rule. Under him the magisterial officers, somehow or other, began to believe firmly in "No conviction, no promotion," and they did not also fail to act upon this principle. But on his appointment to the Officiating Lieutenant-Governorship Sir Antony MacDonnell put a stop to this state of things. The Magistrates are now able to perform their judicial

SULABH DAINIK,
Nov. 30th, 1893.

duties in a perfectly independent spirit. All honour to you, Sir Antony MacDonnell, for during your brief administration justice has regained her honour, the Magistrates have recovered their judicial independence, and the principle of protecting the people bids fair to be again recognised.

Under Sir Charles Elliott the Civilians became the pets of Government. They received no censure whatever even for their grossest misdeeds. Mr. Phillips committed great oppression upon Raja Suryyakanta with perfect immunity. Not a word of censure was uttered against him in Sir Charles Elliott's resolution in that case. On the contrary, he was allowed leave to conduct his case against the Raja. But Sir Antony has not wished to wink at Mr. Phillips' illegal proceedings. Foreseeing what the result of the Raja's suit against Mr. Phillips would have been, he compelled that officer to apologise to the Raja. Thus under the Officiating Lieutenant-Governor the cause of justice has been upheld and wickedness has been adequately punished. All honour to you, Sir Antony MacDonnell, your deep insight, your love of justice, your orderly administration and your conscientiousness will always keep your memory fresh in the minds of these 80 millions of people and your praise will be sung everywhere.

The putting down of Mr. Phillips is not your one glorious achievement. Mr. Radice, of Balasore, who subjected the local zamindar, Radhasyam Mahapatra, to inhuman oppression from vindictive feelings and in defiance of law and morality, has been punished by you. You have sternly put down lawlessness and oppression. We know not in what terms to bid you adieu today. Your generosity and strict impartiality will always keep you enshrined in the hearts of the people.

Before your time Governors used to criticise the proceedings of the judicial officers. By your resolution you have rendered this henceforward impossible. Thus you have shown real respect for justice and facilitated the doing of justice. We are really grateful to you for the many good rules which you have made during your brief term of office.

Sir Charles had great faith in tours, and he was also an expert tourist. We for ourselves think that a happy medium between incessant touring and no touring renders an administration successful. Sir Charles never recognised the truth of the familiar English proverb "familiarity breeds contempt." But you recognised the truth of this proverb, and therefore showed little inclination to run over or round the country. You did not at the same time abstain entirely from touring. By your moderation in this respect you showed yourself a true statesman. Bengal will always remain grateful to you for your administrative policy.

But all your virtues have not saved you from Anglo-Indian criticism. A poet has said that not a virtue but malice can prove it a vice. To the malicious a hero is but a rash man, a simple man but a hypocrite, a liberal man one who delights in ostentatious charity, an orator a garrulous talker, and a silent man a dunce. You have during your brief tenure of office made good rules, protected the good, put down the bad, shown respect for truth and justice and given delight to 70 millions of people. But your righteousness, your honesty, and your justice have been condemned by the small number of Anglo-Indians in this country. They accuse you of having destroyed the prestige of Government. They characterise your punishment of Mr. Phillips as an act of highhandedness; and they abuse you for the lesson you have taught Mr. Radice. An Anglo-Indian correspondent of the *Morning Post* newspaper has condemned your administration and tried to prove you an incompetent Governor. But, Sir Antony MacDonnell, you need not be sorry for all this. The world knows what malice is. Envious troops of fire-flies seek to outshine the moon by soaring higher and higher, and many a man defiles the holy Ganges with filth and ordure, but neither the moon nor the sacred river suffers any harm for this. Such doings only prove the worthlessness of the doers. Go, then, you generous soul! leaving the throne of Bengal. But your connexion with Bengal does not cease with your leaving that throne. The office which you will now hold will bring you into closer connection with India. We are sure that wherever you may be you will always look upon poor India with a kindly eye. We bid you adieu to-day with heartfelt sorrow and tearful eyes. But in whatever condition we be, we shall always remember

you and sing your praise with uplifted hands. We sincerely pray to God that you may become an object of adoration to the people of India and gain immortal glory by always keeping to the path of duty in the manner you have done in Bengal. May God bless you!

URIYA PAPERS.

45. The *Samvadvahika* of the 12th October reports that a man-eating tiger has killed several men and women of mauza Kharpur in Killa Nilgiri, and that the villagers are on that account so terror-stricken that they fear to go to their fields even in day-time. The writer therefore exhorts the Nilgiri authorities to kill the tiger at once.
- A man-eater. SAMVADVARIKA,
Oct. 12th, 1893.
46. The *Utkaldipika* of the 14th October is sorry to learn that the steps leading to the tanks in the Cuttack Commissioner's compound are in a dilapidated state, and that a girl, who was bathing in one of them, was drowned on that account.
- Unsafe condition of the tanks within the Cuttack Commissioner's compound. UTKAL DIPIKA,
Oct. 14th, 1893.
47. The same paper has been informed that the residents of mauzas Daspur, Chainpur, Kamagur, &c., situated on the banks of the Bura and the Baiturni, are in great distress on account of their houses having been carried away by high floods in those rivers and on account of water remaining in their fields at a high level without any egress.
- Distress in some mauzas in Orissa. UTKAL DIPIKA.
48. The *Samvadvahika* of the 2nd November strongly objects to the abolition of certain outposts in the Balasore district on the ground that it must lead to an increase of crime and to consequent insecurity of life and property.
- Abolition of certain outposts in the Balasore district. SAMVADBAHIKA,
Nov. 2nd, 1893.
49. The *Utkaldipika* of the 4th November suggests the appointment of a few old and experienced officers, natives of Orissa, to carry on the Settlement work in Orissa.
- Uriyas in the Orissa Settlement. UTKAL DIPIKA,
Nov. 4th 1893.
50. A correspondent of the same paper reports that the residents of Makundpur, Bhimrajpur, Sankhmuha, Rameswar, Patua, Chahapara and Padhanpara in pargana Padmapur in district Cuttack, will be obliged to leave their homes if the Collector of that district does not take any step to complete the embankment already begun on the bank of the Birupa, and to allow the water that collects on a field called the *Jamuna Pat* and measuring not less than three thousand *mans* of land a speedy outlet.
- The Birupa embankment. UTKAL DIPIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 2nd December 1893

